



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

MARIA CANDELARIA. An historic drama from American aboriginal life.  
By DANIEL G. BRINTON, M. D. Philadelphia: D. McKay. 1897. Pp. xxix, 98.

Dr. Brinton has made the revolt of the Tzentsals, in Chiápa (southeastern Mexico), in 1712, the subject of a drama in verse, arranged in three acts. The native secret society of the Nagualists, considered to be a survival of the priestly caste, blending the old Pagan rites with modern Christian superstitions, is said still to continue among the Indians of Mexico and Central America. The meetings of the initiates were held at night, often in cave-temples containing dols of the ancient gods and paraphernalia of worship. The rites, in which Christian ideas were mingled with pagan, are imaginatively reconstructed in the poem. The account of the rebellion against Spanish authority given in the work of Vicente Pineda ("Historia de las sublevaciones indigenas en Chiápas;" Chiápas, 1888) is affirmed to be based in a measure on extant oral tradition. The heroine of this disturbance was an Indian girl, named Maria Candelaria, who in the spring of the year named received a revelation from the Virgin, commanding her to erect a chapel in the village of Cancuc, in which she and her uncle were to conduct the worship. The building having been erected, she took the name of Maria Angel de la Virgen, while her uncle, Sebastian Gomez, under the surname of de la Gloria, performed the rites; oracles were given by Maria, while in an ecstatic state, from behind a screen in the rear of the altar. After the forcible suppression of the heretical movement, by the author presented in dramatic form, Maria and her uncle disappeared. Dr. Brinton, in the course of the introduction which sets forth these facts, observes that the position of Maria was quite analogous to that of other historical heroines of Mayan tribes, and was indeed a survival of the existence of a high priestess in the temple of Votan. Comment on the pleasing literary form of the drama does not come within our province.

W. W. N.

PAUL SÉBILLOT. PETITE LÉGENDE DORÉE DE LA HAUTE-BRÉTAGNE. Nantes : Société des bibliophiles Brétons. 1897. Pp. xii, 230.

The industry of Mr. Sébillot has gathered a considerable number of legends relating to Breton saints. Of the saints noticed, part are familiar in ordinary ecclesiastical usage, while another portion are known only to the peasantry of their respective districts. As might be expected, of the stories attached, some bear the marks of Pagan descent. Thus, at St. Malo, milky streaks on the surface of the water are known as "paths of the Virgin," and their presence is a good omen, being believed by fishermen to be indicative of the descent of the Mother of God, in order to calm the waters. The inhabitants of Croisic roll their babies about the stone of St. Goustan, and then carry them thrice round his chapel, reciting prayers, in order to insure their ability to walk. At Pléchatel, in order to obtain rain, pilgrims sprinkle with water from a holy fountain a relic of the saint, uttering the prayer: "Saint Melaine, my good saint Melaine, water us as I water thee." In Blains, on Christmas, it is to be still believed that four

bishops meet at midnight, coming from the four quarters of the compass, to perform the office; each is to have the control of one of the seasons of the new year, on which account these are known as the "saints of the four seasons." That Botqueret always has a person blind or lame is owing to a malediction of Saint Guyomard, who had not succeeded in obtaining unanimous election to the office of patron of the village, and who thus avenged himself on the recalcitrant minority. The greater part of the legends are of a character similar to those which in times of faith would have been found in any Catholic country, and the stories do not cast light on mediæval romances which have been considered as of Breton origin. The editor has given explanations regarding the lives of the saints, and popular ceremonials connected with these. A very pleasing and artistic series of illustrations add attraction to the book.

W. W. N.

BLASON POPULAIRE DE FRANCHE-COMTÉ. Sobriquets-dictons-contes-relatifs aux villages du Doubs, du Jura, et de la Haute-Saône. Par CHARLES BEAUQUIER. Paris: E. Lechevalier. 1897. Pp. 301.

French folk-lore possesses a considerable literature belonging to the category of *blason populaire*, an expression for which the English language has no precise equivalent, although the thing has existed equally in old England and in New England. Under this head are classified the epithets, usually malicious, by which one neighborhood designates the inhabitants of another, and which are often explained by witty anecdotes, setting forth the eccentricities of these neighbors. For Franche-Comté, a province formerly considered as belonging to Burgundy, this material has been gathered by Mr. Beauquier with scrupulous fidelity, in compass sufficient to fill a volume of nearly three hundred pages. The habit of reciprocal satire, as the editor remarks, is only a feature in the custom of communal warfare, which until lately produced violent encounters between the folk of adjoining villages, a relic of still earlier local battles. It cannot be said that the epithets in question are characterized by inventive talent; on the contrary, they are usually commonplace, malicious, and coarse; they often refer to obscure histories, and sometimes are determined merely by rhyme; they frequently refer to obsolete usages and beliefs. In former times their employment occasioned quarrels and heart-burning; to-day they are taken as matter of mirth, on their way to final disappearance, which in America has already taken place; this oblivion is a prophecy of that which awaits national rancors, still so prevalent even in the most highly civilized lands. The accompanying anecdotes often belong to that stock of international fiction which circulates over entire continents, striking local roots in places widely separated.

W. W. N.